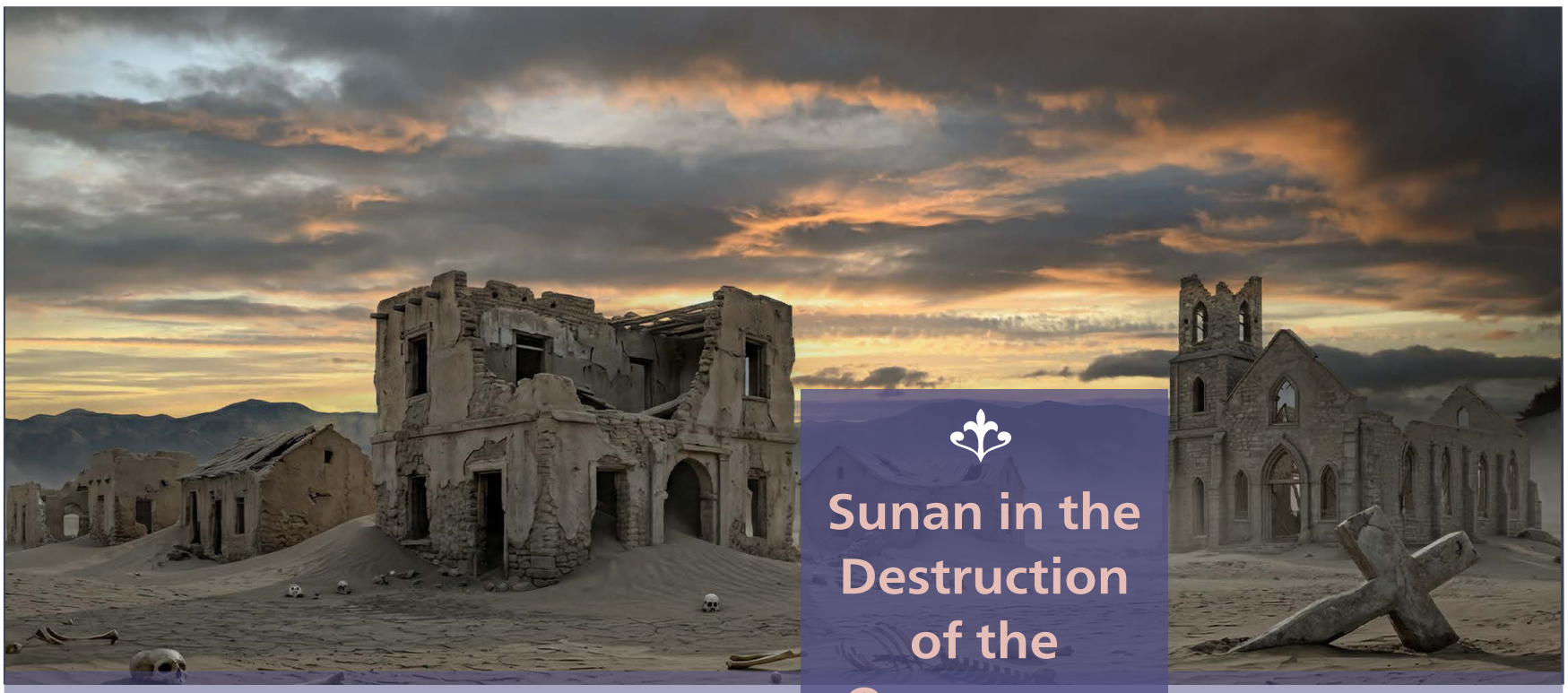
بسم الله الرحمن الرحيم

HALUMMU FURSAN ALTARJUMA
النبأ



Sunan in the Destruction of the Oppressors

Allah has ways and established sunan regarding those among His creation who are oppressors. There is no escape for the oppressors from these sunan, coming for them without change or alteration. Their predecessors could not escape them, nor will their successors today.

Whoever reflects on the lifecycle of oppressive nations and kaffir peoples finds that they follow recurring paths and go through similar stages: kufr, turning away from guidance, arrogance toward the truth, tyranny, transgression, corruption, and snobbery. This is met with respite, delay, gradual entrapment, and plotting from Allah against them—until He seizes them, after which, they cannot escape.

These are the sunan of Allah regarding the oppressors—His patterns find their way to them without fail, and no power on earth can repel them. Among the clearest of these is that He destroys them through one another, as Allah said:

{وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ}

Ibn Kathir said: "We destroy some of them by means of others and take revenge on some through others." Al-Qurtubi explained: "This is a threat to the oppressor—if he does not desist, Allah will set another oppressor over him." Regarding this, Imam Malik had this to say: "Allah takes revenge on one oppressor by another, then takes revenge on both of them."

Among these sunan is what we are witnessing today as one group is being set against another, punishing one another after having long been united. All wars and battles among the camps of kufr fall under this.

One of the ways Allah Almighty deals with the oppressors is gradual entrapment before their destruction. Allah gives them respite but does not neglect them—so that the intelligent may repent, while the arrogant persist until their excuse is cut off and their crimes get worse, making the punishment proportionate to the crime. Allah is not unjust to anyone. The Almighty said:

{وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ * وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ}

The Messenger ﷺ said: "Indeed, Allah gives respite to the oppressor, but when He seizes him, He does not let him escape." Then he recited: "And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe" [Agreed upon].

Among the forms of this gradual entrapment is granting blessings as a punishment:

{فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ}

Al-Baghawi said: "This is an opening of gradual entrapment and plotting." Ibn Kathir explained: "This is a form of gradual entrapment from Allah and granting them respite—seeking refuge in Allah from His plotting." Al-Hasan remarked: "He plotted against the people, by the Lord of the Ka'bah; they were given what they desired, then they were seized." Qatadah observed: "Allah never seizes a people except at the height of their intoxication, their arrogance, and their ease and comfort."

This is a response to those weak in faith who are puzzled by the delay in the destruction of the oppressors and how the dunya freely gives to them—this is only a form of divine plotting and gradual entrapment.

Among the sunan of Allah is that He combines punishment for them in this world and the Akhirah:

{وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ}

The lesser punishment is that which occurs in this world. The Messenger ﷺ said: "There is no sin more deserving that Allah hastens its punishment for its doer in this world—along with what is stored for him in the Hereafter—than severing family ties and oppression" (Reported in al-Adab al-Mufrad). his has often been witnessed when the end has come for oppressors, individually and collectively. It has happened to Pharaoh, Qarun, Sharon, Saddam, and Gaddafi, and others among the tawaghit, past and present. And the punishments that await them and those like them in the Akhirah are more severe and more lasting.

And from the sunan of Allah concerning the oppressors is that He strikes them with failure and regret, no matter how much they transgress, oppress, exalt themselves in the land, and seize the means of power and domination. Allah said in more than one place in His Noble Book:

{إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ}

And He, Glory be to Him, said:

{فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ}

So, failure is the end of their affair, and the final outcome belongs only to those who have taqwa.

Among His sunan is that the destruction of the oppressors is a certainty and will not be delayed:

{وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا}

Thus, their destruction is ordained and only Allah knows of its exact time. When that time comes, it shall not be hastened nor delayed.

Among His sunan is that He destroys them sometimes by His punishment, sometimes by the hands of the believers, and sometimes by both:

{قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا تَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ}

Ibn Kathir explains: "Meaning: we await one of two outcomes for you—either Allah will strike you with a calamity from Himself, or at our hands through captivity or killing." And similar to that is the saying of Allah:

{يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ}

And from the sunan of Allah in the destruction of the oppressors is that He grants succession to the believers after them and establishes them in the land. Allah said:

{فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِن بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ}

Al-Baghawi explains: "Meaning: after their destruction." So let the believers be certain that establishment dominance for Islam is coming, and that the destruction of the oppressors by one another is among its precursors.

Although the sunan of Allah in destroying the oppressors and granting establishment to the Muslims are ongoing and forthcoming, they are not a call to stagnation or refraining from taking the means of change. Rather, it is obligatory upon the Muslim to exert his utmost effort so that his path aligns with these divine sunan.

The axis of this effort revolves around realizing tawhid, and what it entails of al-Wala wal-Bara, ruling by what Allah has revealed alone, disbelieving in the tawaghit and rivals, rejecting them, and opposing their projects and banners. There is no doubt that this will not be achieved without the strength of jihad in the path of Allah. With tawhid and jihad together, the believer proceeds in accordance with the divine sunan toward the establishment of Islam in the land. Without them—or without one of them—the door remains closed.